

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JUNE 22, 1911

NEW SERIES, VOL. XIII, NO. 25.

An Appeal.

To the Pastors of the State:

From now until the meeting of the Convention in November we are going to have to make a hard fight to bring the State Mission Board out without debt. Would it not be glorious if the Board could report "No Debt"—and a surplus of contributions equal to the deficits of the Home and Foreign Boards in Mississippi. The laymen want to have their part in this great work. After consultation with the Secretary and the executive committee of the Convention Board, the Laymen's Executive Committee has decided to devote the month of July to a State Mission campaign. Now, you can help us in this way:

First—Preach on State Missions to your church or to each one of your churches during the month of July.

Second—See that your Sunday School and your B. Y. P. U. and your Sunbeam Society take collections for State Missions during the month of July.

If your church collection for State Missions has not already been taken or arranged for, we would be glad to have the church contribution made in July. But we do not want to interfere with any arrangements already made.

August is given over to the primary elections. September and October are the months for the Associations and the Convention comes in November. So July is our best time to push State Missions. Will you help the laymen?

J. L. Johnson, Jr.

Chairman Laymen's Executive Committee.

Lend a Hand.

The disciples were troubled when they saw the great crowd following Jesus and staying with him without any visible means of support or prospect of relief. It is hard to tell whether their uneasiness had more of compassion for the hungry multitude or of fear that they themselves would have an unpleasant situation on their hands. Probably there was a good deal of both; but sympathy that is not willing to help becomes fictitious, unreal and is in danger of becoming hypocritical. Jesus cures that with the command, "Give ye them to eat." To see a need and not meet it, or do our utmost to supply it, is to be unfaithful, slothful and wicked. It is not enough to be sorry or worried or burdened when one of your mission boards is enlarging its work to meet pressing needs and is threatened with a debt. We must rise to meet the occasion and everybody must have a hand. To feel troubled about it and then do nothing is to have only a false, self-deceptive sympathy. You haven't much to give it, maybe, only five loaves and two fishes. What is this in so great a need? Bring it to the Mas-

ter. He has his own way of multiplying it and making it meet the need.

In our State Mission work we have four months and then comes the report at the Convention. The Board and Secretary had great boldness, born of confidence in God and the brethren and have gone on enlarging the work. They didn't wait to see what the boll weevil would do, but believing that there was no more necessary work and that the brethren would approve of enlargement have planned for advancement all over the State. These months that remain are the most difficult for a mission campaign, and State Missions have yielded the first part of the year to other interests. Now it is its inning. The laymen are striving for State Mission contributions in July. Lend a hand—every man in his place. If you have taken your contribution, gather up the fragments. We took our collection at Clinton in the winter, giving this cause first place; and getting the best offering we ever had, but next Sunday the B. Y. P. U. is going to have a suitable program and make a special contribution. We are trying to gather up the fragments that nothing may be lost.

Lend a hand!

P. I. Lipsey.

Revival at Prentiss.

Dr. W. A. McComb, evangelist of Home Mission Board, began preaching on Saturday night before the first Sunday in June and closing the second Sunday night. Most of the time we had three services, a children's service in the afternoon.

In many respects the influence of the meeting was far-reaching for great good in our church and town. Souls were saved, and many trembled under the power of the gospel as did the people in the days of old. Dr. McComb had the message for them and the man trembled under the message. His sermons are thought-stimulating, yet practical, clear and penetrating. He lays the foundation for permanent good in the teaching he does.

The mind is broader and thus the soul is prepared for deeper and more intelligent emotion and practical impulses. It has been said that thought is organized feeling. Then, if thought is organized feeling, all feeling must be organized into thought in order to be practical in a moral and a religious way. The foundation for the emotional must be laid in the intellectual at the direction of the Holy Spirit.

Dr. McComb strengthens the pastor in his field. Not all evangelists do this. We, having been pastor for many years, know how to sympathize with the pastor in his many trials and, in my judgment, it would be difficult to find a more, all-round, better equipped man than Dr. McComb. The

people and pastor here fell deeply in love with him and we are hoping and praying to have him back with us two or three weeks next summer.

His close life to God, his untiring efforts, and his earnest and peerless preaching has endeared him to us.

Our prayers go with him.

Yours in the work,

F. H. Funderburk, Ph. D.

Dear Brother Bailey:

Receipt is hereby acknowledged of the following amounts from the Sunday Schools and individuals indicated, for the purpose of sending our faithful and efficient Sunday School Secretary, J. E. Byrd, to the Convention in San Francisco.

Hugh E. Ray, Corinth	\$ 10 00
Corinth	10 00
Blue Mountain	10 00
1st McComb	5 00
West Point	5 00
Palestine	2 00
Eupora	5 00
Okolona	5 00
Bethesda	6 20
Kilmichael	2 50
Greenwood	10 00
Indianola	5 00
Columbus	5 00
Chapel Hill	2 00
Winona	5 00
Mr. Tull, Brookhaven	1 00
Oxford	5 00
Senatobia	5 00
Houston	2 50
Raymond	2 50
Crystal Springs	2 50
D. L. Brown, Kosciusko	2 00
Terry	5 00
Natchez 1st	5 00
Columbia	10 00

Total Receipts by Jas. B. Leavell \$128 20
Received by J. E. Byrd, Clinton 5 00
Received by J. E. Byrd, Mt. Olive 3 50
E. and O. E.

Jas. B. Leavell.

Indianola, Miss., June 19, 1911.

Notes.

Went to Salem last Sunday morning, Bro. Miller's church. Sunday School Rally, and dinner on the ground. A. & M. boys all gone. Summer congregations. Rev. L. E. Barton, of West Point, has gone to Philadelphia to the Baptist World Alliance. He helped in a meeting at Shuqualak last week. Good meeting. Bro. Barton is a D. D. Union University conferred it. This is one time where it was worthily bestowed. I congratulate Union University. Bro. J. E. Kinsley supplies at West Point while Bro. Barton is away.

W. A. Jordan.

News in the Circle

MARTIN BALL.

Pastor R. A. Kimbrough, of Blue Mountain, is aiding pastor A. T. Cinnamon in a meeting at Anantobia. The meeting has started off nicely.

The program for the encampment of Blue Mountain is out. It is splendid and assures everyone a real feast. A large attendance is expected. Churches would do well to send their pastors to this meeting.

Pastor D. W. McLeod, Summit, is moving things with his church at East Fork. At the regular meeting in June one was baptized. The protracted meeting begins the second Sunday in August. Rev. Theo. Whitfield, of McComb, is to do the preaching. The church and community are praying for God's blessings upon the meeting.

The Baptist Builder says: "Bro. W. J. Epting is now on the move from Ripley, Miss., to Whetwright, Texas." We are sorry that Bro. Epting is going to leave his native state, but pray God's blessings upon him wherever he goes.

Miss Mary Northington, Secretary of the W. M. U. of Tennessee, and Miss Crane, W. M. U. Secretary of the South, are to hold a missionary conference in Martin, Tenn., this week.

Evangelist W. M. Anderson, of the Home Board, is expected to hold meetings with the Oberlin and the Rutherford churches, Tennessee, at an early date. These churches may expect the pure gospel.

Rev. Terry Martin, of Tennessee, has sold The Evangel to the Baptist Builder, of Tennessee. He says the step was taken that he might give his time wholly to the ministry. He becomes corresponding editor of the Builder, and will give the news from Middle Tennessee.

L. A. T. Robertson, of the Seminary, of Louisville, Ky., will give some lectures in the Summer Normal at Knoxville, Tenn., and during August will supply the pulpit of the Second Church, Richmond, Va.

During the visit of Dr. W. G. Quisenberry to the church at Vinegar Bend, Ala., the people gave twelve thousand dollars to the Seminary endowment. That was good for a small church.

It is right now that every one go to work to aid in our State Mission offerings. This is fundamental and must not be neglected. Dr. Lowe is pressing forward in the work.

A meeting was recently held with the Fairmont Avenue church of Richmond, Va., in which there were seventy-five additions. Rev. W. C. Sells did the preaching.

The Atlanta Ministers' Conference recently expressed disapproval of the loose views of E. Clifford, of England, on inspiration.

It seems he does not believe in plenary inspiration.

At the meeting held by Rev. W. C. Lattimore, Denison, Texas, fifteen were added to the church. The pastor and people are happy. We are always glad to hear of success attending the labors of a Mississippian.

Evangelist H. C. Risner has just aided pastor J. H. Boyett, of Durant, Okla., in a good meeting. 75 were added to the church. The meeting was said to be the best ever held in the town.

Rev. Frederick S. Porter, of St. Johns, Canada, is visiting his brother, Dr. A. H. Porter, of Walnut Street church of Louisville, Ky. The father and the grandfather of these two preachers were also preachers and yet preachers' boys are the worst in the world!

The church at Booneville, Ark., has called Rev. W. J. Hingley to the pastorate. He has done successful work at Dardenelle. It is expected that he will build a meeting-house at Booneville.

Rev. J. F. Tull, of Monticello, Ark., preached the commencement sermon of the High School at Crossett, Ark. The pastor of the church says: "It was the best commencement sermon that it has ever been my pleasure to hear." A Mississippian knows how to do that!

Sweet Hill church, Arkadelphia, Ark., has just enjoyed a gracious revival. Missionary J. T. Howell did the preaching. Forty-one additions; twenty-seven by baptism.

The Biblical Recorder presents excellent pictures of Rev. Calder T. Willingham and his wife. She is a daughter of Rev. Livingston Johnston, Secretary of the State Mission Board of North Carolina. They will soon sail for Japan, their future field of labor.

Rev. Chas. T. Ball, of Abilene, Texas, has been elected to the chair of missions, in the Southwestern Theological Seminary at Fort Worth, Texas. He has accepted the work and will enter upon his labors at the opening of the next session.

Secretary Livingston Johnston states that one hundred and nine messengers had registered for the Baptist World Alliance from North Carolina. Others will send in their names.

The Scotland Neck church, North Carolina, has just enjoyed a fine revival. Pastor O. L. Powers was aided by W. L. Ball, of Richmond, Va. Thirty additions by baptism and several by letter.

Rev. H. E. Tralle has resigned the pastorate at Carthage, Mo. It is stated that he will accept the chair of religious pedagogy in Hardin College, Mexico, Mo.

The World and Way says: "Ransom Harvey has been elected president of LaGrange College, LaGrange, Mo." He is a graduate of the Rochester Theological Seminary.

The Oklahoma Baptist College conferred the honorary degree of D. D. on the newly elected President, A. E. Baton. He will begin his administration well equipped.

The church at Moberly, Mo., has secured the services of Rev. E. F. Wright, of Liberty, Mo. He will enter the new field about August 15th.

The statistics show that there are 6,396,329 Baptists in the world. The number in the United States is 5,387,844. The South has 2,332,464. There is an estimated colored membership in the Southern States of 1,912,766.

A Protest and an Open Letter.

In The Record of June 8th, Bro. G. W. Riley has an open letter addressed to me. I would gladly take up each point raised and discuss it, were it not that the article would require entirely too much space for publication.

If there were no brethren to be informed as to this matter except those present at the North Mississippi Baptist Sunday School Convention, I would leave it just where it is, and let them pass judgment on my protest as published in The Record of May the 18th, and Bro. E. L. Wesson's letter in The Record of May 25th, for all would recognize these two statements as giving the facts as to what occurred at the Convention relative to Bro. Riley's paper.

Bro. Riley seems to be surprised that I rushed into print so soon after the publication of the fourth section of his paper, and that without consulting him. When I did this, I presumed that in as much as the fourth section of his paper had caused so much discussion on the floor of the Convention, Bro. Riley certainly remembered what action the Convention took relative to that section, and especially did I think that he would remember his own proposition made on the floor of the Convention, while I was speaking, and that was to publish the first three sections of his paper, if we desired it, omitting the fourth section. It was from this, his own proposition, that the following resolution was introduced and unanimously passed: "Resolved, that we hereby express to Bro. G. W. Riley our appreciation of his carefully prepared paper presented to us this morning, and that we request the first three sections of it for publication in The Baptist Record." (The above is as copied from the Minutes of the Convention by Secretary Martin Ball.)

I submit that if Bro. Riley had knowingly gone contrary to the instruction of the Convention, publishing that they were unanimous in endorsing certain statements of his, which the Convention as such did not endorse at all, the mover and second of the resolution (Bro. Wesson and myself) which did represent the action of the body, could not too quickly get into print with a protest and correction, for we can never hope that a correction will get to all the people that an article given the prominence of Bro. Riley's with his handsome picture at its head.

I further submit that if our brother had

knowingly published the fourth section of his article as the "unanimous request of the Convention," when the Convention unanimously omitted the fourth section, when they asked for the first three sections, "my personal protest against a brother's breaking faith with and misrepresenting the action of the North Miss. Baptist Sunday School Convention," would not be too strongly worded.

Now, Bro. Riley says that "it was a mistake of the head and not of the heart." He did not intend to break faith with or misrepresent the action of the Convention. In as much as lapse of memory and honesty of purpose excuse Bro. Riley in this matter of "breaking faith and misrepresenting," so much do I beg to qualify my last statement in my protest.

But to quote Bro. Wesson's letter "I am sorry this mistake was made, for it makes it appear that men endorse that which they do not endorse; also sets those brethren who affiliate with the International Sunday School Convention movement before the people as condemning by vote, in the Convention that which they practice."

As to Bro. Riley's statement that my protest was "unfair, unjust and untrue," I leave with the unbiased minds of the readers of these articles.

In the light of the facts according to the Secretary's records, Bro. Riley in his paragraph, one in his closing statements would make himself say: "then, I had no right to include the fourth and gladly assume all responsibility."

When I saw Bro. Riley in Jacksonville I suggested that he publish the above statement along with an exact copy of the resolution passed, a copy of which I told him I had at the hotel and would gladly furnish it to him or he could get it from Bro. Ball. If he had done that his open letter would have been rid of many troublesome "ifs." I also suggested that he explain why he had made the mistake of publishing the fourth section of his paper. I told him that I thought the brethren would be satisfied with such a fair, open statement of the facts, but I did not mean that neither I nor anyone else would dare make a public statement in the meantime; in fact, that week's issue of the Record may have been at Jacksonville at that time with my protest and I knew that Bro. Wesson's letter would come out soon. That was one reason why I thought he would need to explain. I had made my personal protest to him in a card and on the same day had made my public protest to the same people who had been misled by Bro. Riley's paper. Bro. Riley knew that I was protesting and the public had a right to know the facts. I knew that Bro. Riley would see my protest before he wrote his explanation and correction, and this would give him a reason to explain and correct. However, it seems to have given him an occasion to try and justify his action rather than to apologize for his unintentional, but serious error. He would justify himself while he calls a brother who protested against his hurtful error, unjust, unkind and untrue.

In closing paragraph No. 2 of the open letter he says: "If it was the understanding that all except that which referred to the interdenominational movement was to be published, then I claim that I have kept the 'faith' with the brethren." I ask how about the following paragraphs and their reference to the Interdenominational movement?

"I unhesitatingly stamp my disapproval upon Baptist churches, Baptist Sunday Schools and Baptist pastors affiliating and lining up with outside organizations."

"What have they that was not founded by Baptists? What can they do for us that we cannot do for ourselves?" * * * B. F. Jacobs, of Chicago, a Baptist, conceived the plan of the International Union Sunday School Lesson Series of which Dr. Broadus was a member until his death, which place Dr. Sampey holds today. * * * If some of our good brethren see fit to work with other denominations in their Sunday School movements, I know of no law to prevent it, for religious independence is a Baptist doctrine, but for heaven's sake, let them not involve their churches and Sunday Schools. As for my part I could not align myself with any religious movement where I could not represent my church and people."

Now, I do not intend to say in this already too lengthy article what I approve or disapprove in the above, but I do contend that Bro. Riley did not cut out all reference to the "Interdenominational Movement."

With apology for so long an article on this subject, I am with good will towards dear Bro. Riley,

Yours for truth and fairness,
C. V. Edwards.
Greenwood, Miss.

Meridian.

For some time I have been thinking I would give you some idea of things that are going on in and around Meridian, but have kinder neglected to do so, as I have been away from the city a good deal and have not been permitted to meet with the brethren to get the news of the work done in the city. From the reports coming indirectly, however, I think there is some cause for encouragement and even in some instances rejoicing. All of the churches have pastors and are working full time with exception of Eighth Avenue, which only has half time. I closed a meeting with the Eighth Avenue church on the night of June 2nd that was a very pleasant season of work and worship. Because of having to leave there for another place I was only able to remain there one week, but during that time I found that pastor Dearman had been busy among the people and also that he was doing some good work there.

Pastor Hailey is in the midst of a splendid revival at Fifteenth Avenue. Rev. J. H. Coin of the Home Board is doing the preaching. From the rumor afloat, Bro. Coin has the right ring about him and the people are receiving the message in the Spirit and with understanding.

With the exception of the meeting closed at the First Church by Bro. Garland, sometime ago, our city churches do not seem to have made any arrangements for revivals this summer. In my own case I do not find a spring or summer revival a great success. After the people have been shut in during all the winter, they naturally hunger after the outside world when the warmer weather comes and they are naturally scattered to the four winds of the earth, and it takes them until about October to get back and then we have a meeting.

I returned from Chicora last Monday, where I was with Bro. J. M. Phillips for seven days in what promised to be a great meeting, but owing to the immense amount of sickness it was thought best to surrender and go again next fall and renew hostilities. While the meeting lasted there were about a dozen accessions.

I go next Monday to be with Bro. H. C. Joyner two weeks at Bond, Miss. The third Sunday in July I will have Bro. A. J. Hill with me in a meeting at my Zero church (only that in name); the fifth of July I will be with Bro. J. E. Chapman at Lake Comd. The first of August I will be with Bro. J. W. Jones at Nanafalia, Ala. The fourth of August I will hold a meeting at Mount Horem church. Zero and Mount Horem are afternoon appointments but good churches and we hope to have some one on the field next year that can give each one a morning service.

Let prayer be made that throughout all this country of ours God may send us such a revival this season as we have never had before. Remember, there are more than nine hundred thousand people in the State of Mississippi alone who have never accepted Jesus Christ as their Savior. Remember, that who has not received the Savior is condemned already.

W. E. Fendley.

Meridian, Miss.

Magnolia.

We installed a new \$500 Vocalion Organ last Sunday, used our one hundred new song books, had one hundred and twenty-one in Sunday School, fine attendance upon both preaching services, received two members in the morning and one at night and the people said "the preacher was at his best." Do you wonder that he was?

We are getting ready for our meeting next month when Dr. H. A. Hunt and wife will be with us. It looks like we might get along without a meeting as we have received sixteen since Association last fall.

Yours in the work,
R. L. Bunyard.
Magnolia, Miss.

A Card of Thanks.

I take this opportunity to thank each and every Sunday School and individual for contributing to my expense on trip to San Francisco. It was through your kindness that this trip was made possible. I shall try to render better service in the future.

J. E. Byrd.

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A Generous Offer.

Citizen of Jackson offers to the Bap-
tists of Mississippi ten acres of land well
located for the purpose of establishing a
female college for the State. It is easily
accessible both by street car and fine gravel
road. It is not an old field, but a forest.
We are not sure the time has come for the
launching of a Baptist Female College but
several signs of the times point strongly
in that direction.

The Baptist Female Schools of the
State are overflowing in these latter years,
so that many Baptist girls must seek an edu-
cation in schools of other denominations
or in state schools or leave the State for
superiorly equipped colleges. Of course,
quite a percentage would go to schools of
other states whatever might be our State
Baptist equipment. But it is clearly the
duty of the Baptist denomination in the
State to provide equipments and advantages
adequate to the needs of our Baptist girls.
We have no female college in the State own-
ed by the Baptists of the State.

Only a few months ago a gentleman in
Hattiesburg made an offer of a nice piece
of land on which are already some buildings
erected for college purposes by Prof. W.
I. James who abandoned the institution
when the main building was destroyed by
fire some two years since. The name of
the school was the South Mississippi Col-
lege. It was co-educational and did good
work while in operation, supplying a real
need in southeast Mississippi.

This offer by a citizen of Jackson
is another indication of providence, suggest-

ing to Baptists the propriety of going over
the situation anew, making as thorough can-
vas as possible of our needs and the prac-
ticability and the manner of meeting them.
This last offer is in good faith, but will be
extended only for a reasonable time, long
enough, however, to give our Baptist a
chance to carefully consider the feasibility
of accepting it and of discussing the matter
if desirable in Convention assembled in
Gulfport in November. We have lived long
enough to learn from observation that the
launching of a new enterprise like this does
not cripple any others on hand, but helps
all others. They become mutually stimu-
lating and supporting to each other. So
we feel that there would be no difficulty
along this line. We have no doubt that
the establishment of our Orphanage has
strengthened all the balance of our work.

We have fine female colleges in our State
that are doing first-class work and deserve
the sympathy and patronage of our people.
The schools are owned and controlled by
individuals. But in our judgment, such
schools have seen their best days. State
colleges and other conditions are making it
hard on female colleges owned by individ-
uals or denominations, but the denomination
is better able to meet the competition than
individuals. Many of our sister states have
their denominational female colleges, and
we shall follow before a great while. This
may be the time for us to launch.

If the denomination as such, owes an ob-
ligation to its girls, individuals, however
well they may do their work, cannot meet
this obligation. There ought to be some
level-headed thinking done on this ques-
tion at this time.

GREATEST HYMNS.

Rev. J. A. Lee, with the assistance of Prof.
E. O. Excell, Gabriel and others has just
brought out this wonderful book which con-
tains 400 songs.

Brother Lee furnished a great and good
book when he brought out Lasting Hymns,
but Greatest Hymns certainly has the right
name, for it is the wonder of song-book ac-
complishments. It is published in both
round and shaped notes, and the price is
within the reach of all. 18c and 25c in lots
of fifty or more. Sample copy, cloth board
binding, 35c. Sample copy, leatherette
muslin binding, 25c.

Send today for copy, addressing The Mis-
sissippi Baptist Publishing Co., Jackson,
Miss.

Bro. T. J. Swansy, of Columbus, who has
had considerable experience in singing and
who has recently taken a course at the
Mooly Institute, is available for meetings.

We hear of several Mississippi brethren
who are attending the Baptist World Alli-
ance in Philadelphia this week. Also a
party embracing several Mississippians have
just sailed for a European tour.

Rev. E. E. Thornton, of Houston, is a
busy man. He is superintendent of the city

light plant and water works, besides his
church work, and he seems to be making
good.

Bro. T. L. Holcomb writes: "Our meet-
ing begins Sunday. Dr. Massee is to do the
preaching. W. B. Scholfield will lead the
singing. Please pray that we may have
a great meeting."

Houston church, Rev. G. W. Riley, pas-
tor, has just undergone a general improve-
ment, the roof repaired and painted, the
floor renovated, walls calcimined, and con-
crete walks put down, which has added
much to the appearance of the church in
every way. Evangelist Sid Williams is to
be with them in a meeting beginning on
June 25th.

International Justice by George C. Wilson,
and **Welfare Work by Corporations** by Ma-
ry L. Goss, are two booklets in the Social
Service Series that are timely and instruc-
tive. The motto of this series is: "The
Interest of Each is the Concern of All."
This Series written by various persons, are
published by the American Baptist Publi-
cation Society, and each booklet sells for 10c
net.

Dr. Willingham's suggestion in another
column that all who have special reasons to
thank God, express their gratitude in a free-
will offering to missions, especially to fore-
ign missions, as many liberal thanksgiv-
ing offerings would greatly relieve the fore-
ign board in the payment of its burdensome
debt, strikes us as being a most appropriate
thing to do. Send your gift to Brother
Rowe, stating what it is for, and then write
Dr. Willingham whatever is in your heart.

Again we call attention to what we are
sure will be a pleasant surprise and remind-
er in the form of a pink slip containing some
information that every honest person will
appreciate and be glad to respond to if he
can. It is necessary for these notices to be
sent to all of us, as these little matters so eas-
ily slip our minds. If the account is correct,
please remit if you possibly can; if incor-
rect, please keep perfectly cool, and write
us what you know about it and everything
will be made right.

We published in our last issue an appeal
from Prof. J. L. Johnson, Jr., in behalf of
State Missions. We republish it this week.
State Missions must have our attention
and efforts as it has been set aside for sev-
eral months that we might make good on
home and foreign missions. Brother John-
son makes a sensible suggestion when he in-
sists that the best possible use be made of
the month of July, as it is the one month
not included in our plans for other objects.
If you have not read Bro. Johnson's state-
ment and appeal, do so at once. It will
help you by way of suggestion.

The Woman's Central Committee has ap-
pointed Mrs. W. P. Price as Mrs. G. W. Ri-
ley's successor as editor of the Woman's de-

partment in The Baptist Record. This ar-
rangement was not effected in time for Mrs.
Price to prepare matter for this issue. How-
ever, we have put in some good matter that
came to us. Let our sisters, who may write
for the Woman's Department, address all
communications to Mrs. W. P. Price, Euclid
Avenue, Jackson, Miss. Do not send it
care of Baptist Record. Mail all matter to
her on Thursday p. m. for use in the fol-
lowing week. Any important item may be
sent later and will be used, if possible.

Baptists Mobilized for Missions, by A. L.
Vail, and published by American Baptist
Publication Society, Philadelphia, is a book
containing 176 pages and bound in cloth.
The price is 75c net. "The book attempts
to trace the history of combination among
American Baptists for missionary purposes."
It gives an account of the organization and
progress of The Triennial Convention, the
American Baptist Missionary Union. The
State Convention, the American Baptist
Publication Society, American Baptist Home
Mission Society, The Southern Baptist Con-
vention and The Northern Baptist Con-
vention, with a chapter doctrinal and one prac-
tical, with important notes appended.

Laymen's Appeal.

It was made in the last issue of this pa-
per to pastors by the chairman of the Ex-
ecutive Committee. I earnestly entreat that
they give heed to it. He asks three things:

First, that the pastors get special up-to-
date information and preach on State Mis-
sions in July. If it is not the time for the
church collection, the sermon will prepare
for it.

Then, he asks that the pastors encourage
the Sunday School, Sunbeam and B. Y. P.
U. Societies to make liberal offerings for
State Missions in July. These associations
will gladly and liberally respond to the sin-
cere and earnest pastoral appeal.

And then he entreats that the churches
that have not fixed some other date for that
purpose send a large offering in July for
the work in our State.

Why this earnest appeal for offerings in
July? Our work is in great need because
of its growing field, and large success. In-
terest in the August primary elections will
be universal and intense. Our associations
are held in September and October, and our
Convention comes in November. If we
do anything for State Missions, it must be
done in July.

Testimony to the helpfulness of devout
and unpaid laymen in all departments of
church life is general and hearty. They
now ask that pastors of the churches help
them in this special movement. I earnest-
ly beg that they respond to this appeal.

H. F. Sprules,
Pres. Con. Board.

At morning the day returns and brings
us the petty round of irritating concerns
and duties. Help us to play the man; help
us to perform them with laughter and kind
faces; let cheerfulness abound with indus-

try. Give us to go blithely on our business
all this day, bring us to our resting beds
weary and content, and undishonored; and
grant us in the end the gift of sleep.—R.
S. Stevenson.

Hammond, La., June 19, 1911.

Dear Brother Bailey:

As I sat in my study last Saturday and
read Brother Buckley's address published
in your last issue, floods of memories came
trouping along for review. It was scenes
and circumstances of the past that were re-
urrected into view and made me feel as if
I was in a great art gallery gazing upon
pictures of persons, places and experiences
of the long ago; for I have lived among some
of the people he mentions, and past through
some of the circumstances he related. As
I gazed upon this multitude of mental pic-
tures and my soul was flooded with mem-
ories of my younger days with their asso-
ciations, I wept for very joy that I had
been thrown with Brother Buckley, even
though it was but little. What he said
is true. But one must know the man to
appreciate the fact that his characteristic
modesty forbade his telling the whole story.
J. C. Buckley has always lived back in the
interior and seldom ever "appeared in
print," and for that reason he was not con-
stantly before the eyes of the denomina-
tion. He has been too busy with the Mas-
ter's work to write much for the reader, but
the men and women whose lives he has in-
fluenced, and whose characters reflect the
image of his own and tell the story of the
character of his work, are his message to the
world. Would to God we would write our
message in living characters instead of writ-
ing so much twaddle for public print and
praise. May God abundantly bless Brother
Buckley, and give him many days of bless-
ed service, and greatly multiply his kind in
the earth.

Yours truly,
John P. Hemby.

From Oakvale.

Dear Brother Bailey:

It is seldom anything is seen in The Re-
cord from this part of the "vineyard." It
might interest and encourage some to know
what the little Oakvale Church is doing,
so if you will allow me space, I will write
a short letter.

The little town of Oakvale is on the Co-
lumbia Branch of the G. & S. I. Railroad,
midway between Silver Creek and Columbia.
In point of morals this little place has no
superiors and but few equals. This is due
to the strong Christian influence in the
town. Both the Baptists and the Method-
ists organized churches here when the little
town had its beginning, four or five years
ago.

Our Baptist church had its beginning with
about a dozen members. Rev. G. H. Suttle
was the first pastor, and has continued in
charge for more than four years. In his
quiet way Brother Suttle has done a great
work here. The church now has a mem-
bership of about sixty. It has just completed
and paid for a splendid building worth

\$1,500. Before it was erected the school
building was used to preach in. Nothing
has been more marked than the church's
growth in missions. This year the collection
for home and foreign missions was almost
double that of last year, notwithstanding a
considerable debt on the new church build-
ing had to be paid. When the collection
for State Missions is taken, we are expect-
ing to double last year on that.

Three years ago the ladies organized an
Aid Society. This organization has been
a great factor in the development of the lit-
tle church. They furnished part of the
money to pay for the church building. They
never tire but are constantly at their work.
They have recently had the church build-
ing painted, bought a good church bell and
placed a magnificent stand, chairs and car-
pets in the church building. These ladies
have done much for the church and much to
help and encourage the pastor.

Now, we give the Master the glory for
what has been accomplished here in His
name. To be sure, it has been a struggle
against many difficulties. Brother Suttle
is one of the most consecrated men that I
know, yet he is very modest and unassum-
ing. He has handled the work here in his
modest way, yet with a determination and
a zeal that should characterize every Chris-
tian worker. The few members of his
church have been loyal to the pastor and
leader, and God has given the victory. To
Him the praise.

Sincerely,

J. R. Hitt.

A Christian Declaration.

When in the course of divine events, the
love of God manifested by the sacrifice of
His Son, Jesus Christ, appeals to all men ev-
erywhere to repent of their sins renounce
the sovereignty of the evil one and assert
their allegiance to the King of kings, a due
regard for this atonement and the welfare
of all the world, impels His followers to de-
clare their faith and purpose. We hold these
truths to be self-evident, that our sovereign
God has created all men with equal right
to eternal life, to that liberty wherewith the
Son shall make them free, and to the pur-
suit of the only true happiness, which is in
fellowship with the Father; that to secure
these rights to all, the church is established,
and believers are organized to proclaim the
gospel to the ends of the earth. We, there-
fore, the followers of the Christ, do declare
our allegiance to Almighty God, and call
upon all people everywhere to turn unto
His Son and be saved. And for the support
of this declaration and success in our mis-
sion for the evangelization of the world,
we look to divine providence and pledge
our means and ourselves in loyal service.

When a man is in earnest and knows
what he is about, his work is half done.—
Selected.

It would be well were we to pray to have
our eyes opened that we might see the
common angels God sends to bless our lives.
—Selected.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

June 25.

Review.

Golden Text: "What doth Jehovah require of thee, but to do justly, and to love kindness and talk humbly with thy God." Micah 6:8.

For six months we have been running parallel the story of two kingdoms. Last week we came in Israel's life story to the end of the chapter. And a sad ending it was. This week we are to glance backward over the story, and note some lessons it has for us. The time of this quarter's lessons occupied about 125 years. Some of the most interesting incidents in history are recorded in these lessons.

Lesson 1—Tell the story of the healing of Naaman, the Syrian.

How was Naaman converted?

Was it thorough and genuine?

Are people converted that way in the present day?

Lesson 2—Tell the story of Elisha's Heavens' defense.

Do people fight against God today?

How?

What lesson is there for us in Elisha's manner of meeting the enemy?

Why are God's children so often blind?

Lesson 3—Tell the story of Joash, the young king.

Wherein did Joash' strength lie?

How may his plans for rebuilding the temple be an example for our own profit in these days?

Lesson 4—How does Lesson 3 naturally lead to Lesson 4?

Lesson 5—Tell the story of Jonah.

Lesson 6—Tell something of King Uzziah.

Where did he live?

Why is he sometimes called the "farmer king"?

Is the weakness Uzziah displayed a common one?

Lesson 7—Why is Isaiah 6 a splendid chapter for young people?

What do the six wings represent? ("Reverence, humility, service.")

Have you these three pairs of wings?

Are you as ready to use them as Isaiah was?

Lesson 8—Who wrote our Temperance Lesson—the "Song of the Vineyard"?

How is its warning applicable to us today?

Lesson 9—Has Micah's picture of universal peace yet been realized?

Is it likely to be realized so long as we spend fortunes on war implements?

Is it possible for it ever to be realized?

What part have you and I individually in effecting its realization?

Lesson 10—Tell something of Hosea's sad family life?

Who was his in many respects the nearest

like Christ of any of the prophets?

Lesson 11—Tell the story of Hezekiah's Great Passover.

What does his enthusiasm teach us?

Lesson 12—What caused the downfall of Samaria?

Was it gradual?

Is the downfall of nations or individuals ever sudden?

What is the teaching in the downfall of Samaria?

Give the Golden Text of this Lesson.

State Missions.

From a Bible and Patriotic Standpoint.

Our Savior said to His disciples, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the utmost part of the earth." From this as well as elsewhere in God's word, we learn that all missions are one, and are put upon an equal basis. No Christian has a right to favor one mission while opposing another, for the "field is the world." Our Savior says "Go make disciples of all the nations," and to do this the most effectively we must first establish the work in Jerusalem and in all Judea and this to us means in all Mississippi. State Missions is basal work. It lies at the foundation of all missions and unless we are strong and well supplied at home we can never be strongly aggressive abroad. Any cause however good that takes precedence over our State Missions is out of place, and is but satisfying its present hunger with the seed corn of the future. A Christian people who neglect their own weak fields are not fit to be trusted with a foreign mission. If we love not our brother whom we have seen, how can we love our brother whom we have not seen? By our fruits at home we are judged abroad. It is unwise and unbiblical to lengthen our cords unless we first strengthen our stakes at home.

In missions as in war a strong home base is all important. English ships are on every sea, but the home fleet is kept ready at an hour's notice to circle the island with a wall of fire. England is powerful abroad because she is strong at home. No country would undertake a foreign war without giving special attention to home fortifications. In giving to State Missions we are helping all departments of our benevolent and missionary work, for we thus create that home base so necessary for aggressive work. Dr. Yates recognized this when he said "The hope of the heathen under God would depend upon well organized and well trained churches at home." Dr. Austin Phelps said, "If I were a missionary in China, my first and most important prayer every morning would be for missions in America for the sake of China." State Missions help to establish and strengthen our churches from which must come the missionaries and money with which to carry on our work

abroad. Compare the amounts received in Mississippi now for missions with former years when we had not as yet established that list of churches from which now comes the ever increasing stream of missionary endeavor. These number above five hundred churches in town, village, hamlet, country and city, all "remembering the pit from which they were digged," and are now earnestly alive to helping others from the same pit. Sixteen years ago we raised scarcely sixteen thousand dollars for all missions, but now we lay down at his feet whose we are and whom we serve, close to one hundred thousand dollars, while for orphanage and college and ministers' relief these figures are carried to quite one hundred and fifty thousand dollars.

Again, we ought to sustain State Missions in an aggressive and ever enlarging work from a patriotic standpoint, from a pure love of our country and of our own people. True patriotism is not manifest simply in the military or political fields of human endeavor. That is the truest patriotism which from pure love of one's own people, and righteousness and truth makes the greatest sacrifices to bring the greatest amount of intelligence, integrity, the highest moral development, the best citizenship, the happiest homes and the strongest churches. These are some of the purposes and fruits of our State Mission work, and in line with this a United States Supreme Judge said, "No higher type of patriotism can be displayed than that which supplies ones own people with the gospel." David invokes a palsied hand and a paralytic tongue if he forgot Jerusalem, Paul said, "I could wish myself accursed from Christ for my brethren's sake, my kinsmen according to the flesh." Our Lord loved Galilee and wept over Jerusalem. True patriotism and the Scriptures appeal to every Mississippi Baptist to give the pure word of God to every Mississippian for his own sake and for the sake of a lost world.

The past sixteen years have been full of enlargement along all lines of development in the state. This requires an aggressive state mission policy, and the outlook for the State is continued enlargement. This will require of us equal if not superior facilities for enlarging our work. With the opening of the great canal, there will come to us material prosperity. Great railroad and commercial organizations and agricultural interests will be seen on every hand, and with the people that these will bring we must have to do. It is ours to evangelize them, and to do this will require a preemption of the territory now, and to be ready with strong churches and pastors. Add to this the fact that now Baptists in Mississippi are more in number than all other denominations combined, and for such a time as this we have come to the kingdom and our hearts must be stirred to do greater things than we have ever done in the evangelization of the more than a million people who are now in our State "having no hope, and without God in the world."

A. V. Rowe.

Answer to "Earnest Inquirer after the Truth."

E. L. Wesson.

Dear Brother or Sister:—

Answering your questions, will say to the first that my observation is that Baptist preachers in this section are more rigid instead of "more lax" in marrying divorced people. Some will hardly marry such at all. Personally, I have never knowingly married but two couples, one of each couple at the time having a living companion. In both cases I thought the divorced were justifiable, according to the Scriptures, in marrying again, but afterward became convinced that one was not. I do not like to marry divorced parties at all, but do not think it wrong to do so, though I am aware that some of our preachers do so think, if behind the separation of the divorced were the Scriptural grounds. See Matt. 19:9.

Second. Certainly, as I see it, if two parties separate, even without Scriptural grounds, and one party marries again, his or her act constitutes him or her an adulterer or adulteress, and that leaves the other party Scripturally free to marry—if, as I understand, it is true that anyone has a right to marry the second time while both parties to the first marriage live.

Third. Most assuredly. We have one or two preachers of that class. As to what is right in such cases, the churches who have to deal with them must judge. We cannot be supposed to know all of the facts from the outside, and had better not be harsh in our judgment of a church which, doubtless, is as careful to do God's will as we are.

Having answered your questions, permit me to say a few things extra.

1. There is difference of opinion among Baptist preachers as to the right of persons to divorce and marry some other under any circumstances, and where honest differences exist, based on Scriptural interpretations, it is best not to be harsh in criticism. Personally, resting my judgment on Matt. 19:9, I believe that when one party to a marriage is untrue to the vow the innocent has the right to separate from the guilty and marry another. But, judging from 1 Cor. 7:12-15, I do not believe that the innocent party is compelled to separate from the unfaithful mate. The Greek word *apistos* or *apiston* here translated "believeth not," literally means, according to Liddell and Scott, "not to be trusted." And when used of persons, "not trusty, faithless." Also, "distrusted, suspected."

I do not believe that "believeth not" in this passage refers at all to the fact that one party to the marriage is not a Christian; of course, he or she was not that, but the reference, as I see it, is to the unfaithfulness, or the suspected unfaithfulness, of the heathen or sinner to the marriage obligations as Christians taught. The faithfulness of the Christian sanctified all marriage relations so that their offspring were not children of adultery but of true wedlock.

Missing the sense of this text has caused much stumbling by many concerning "the children of one or both believing parents," teaching that such are born "holy," in some peculiar sense, while the children of parents both of whom are non-professors of Christianity, however faithful to each other as husband and wife, are not "holy." It is a pity to so miss the meaning of a text.

2. My observation has been that in ninety-nine per cent of the cases of persons who separate, if one party becomes estranged from the other and leaves him or her, the one who does the quitting is already enamoured of some other, if not already guilty of adultery. Consequently, I believe that in nearly every case of such separation, whether known or not, the forsaken party has Scriptural grounds for divorce and marriage to another. I have carefully watched many cases and am deeply convinced that this is an almost universal fact. There have been cases where one would have to leave the other because of abuse drinking, etc., and my observation has been that the one who neglects and abuses his or her companion is always or nearly so, "hankering after some other person." Consequently I believe that almost always the deserted party has Scriptural grounds for divorce and, if Scriptural at all to marry another, for marrying again.

But, judging from 1 Cor. 7:12-15, I think it would be often better for the innocent and grieved party to stay with the guilty and live the sweet Christian life than to quit. I have advised several to stay together and to do all possible to save the guilty party and have seen the results just as suggested in this text. That is hard medicine, but God directed the prophet, Hosea, to do so, and said that He, Himself, had so acted, spiritually, with Judah; and what God has directed one of his own to do must always be right.

Will You Promise a Thank-Offering?

God in dealing with His people of old taught them to make thank-offerings to Him for special mercies and blessings conferred. This is done by some of our people of the present time, but not as frequently as it should be. We wish to make a special proposition whereby we can honor God. During this year there are many of our people who will receive special blessings. Some will have loved ones delivered in time of great sickness, others will be rescued from peril, some will have great financial prosperity, churches will have glorious revivals. What we propose is for such to make special thank-offering to God. Our people know of the depressed condition of our great foreign mission work on account of the heavy debt which is resting upon us. The calls from the mission fields are urgent and pitiful. Our workers have gone forward; God has greatly blessed them and now when it has come to time of victory, and they plead for help, we are not able to come to their rescue. It is not that we are lacking in resources. It is not that God has not blessed us. We have not honored Him with our substance as we

should. We have not remembered His manifold mercies, and now we ask that every man and woman and child among us who will agree that this year if some special blessing comes to your heart or your home, or your business, you will remember this great work of God in a thank-offering. What you give will be entirely between you and God, but give it for His glory. There are men among us who will make thousands and tens of thousands in money. They could easily put a part of this on God's altar. It would bless you to do so and would greatly help God's work.

Not long since, one brother had a laughter who was lying at death's door, and the Lord restored her, and he sent forward at once two hundred dollars as a thank-offering to God. We would not presume to indicate to anyone the amount he should give, but we ask that you think and pray over this subject, and if you feel it in your heart to do so, drop us a line and say: **I will be one of those this year who, in case God gives me special blessing, will make a special thank-offering to Him.** We would be glad to have a short account of why you make the offering. Some of these accounts we will print for the good it will do, but never giving the name, so that the person can be recognized. Some may wish to make a thank-offering for blessings already received. Whatever you give can be sent through the regular channels, but we earnestly ask that you notify us at the time as it may be that the mention of your gift will be a blessing to someone else.

Yours in the Master's service,

R. J. Willingham.

Richmond, Va., June 12, 1911.

Bro. Pastors, Bro. Matt Riley of Collins, has decided to return to the work of evangelistic singer. I take great pleasure in recommending him as one of the best in the country. Any pastor or evangelist who may want a first-class singer, will do well to write Brother Riley at once. He can also be had for music schools or church choir training.

G. W. Riley.

Houston, Miss.

Great Day at Antioch.

(Jeff Davis County)

Sunday, June 11th, was a great day at Antioch. The Sunday School workers arranged for a children's day service which was a success. Then we had the offering for the Bible fund which was six dollars. In the afternoon a fine sermon by the pastor, Rev. Robert Powell. Everybody seemed glad to be there. Antioch is doing things for the Master. May she continue to do so.

L. I. Thompson.

It is written, not "blessed is he that feedeth," but "he that considereth the poor." A little thought and a little kindness are often thought more of than a great deal of money.—Ruskin.

The Singer of Lockerbie Street.

As suggested after reading a description of James Whitecomb Riley, the "Hoosier Poet," in his quiet home amid the picturesque surroundings of Lockerbie Street, of Indianapolis, Indiana.

Lockerbie Street, 'tis a magical name;
With a name so richly is crowned,
That the glory and beauty of peace,
A sweet singer is found.

Away from the heart of a city's great strife
In a secluded retreat,
He dwells this dreamer so gentle and true,
With his friends of dear Lockerbie Street.

So when the shades of the eventide fall;
And from cares of the day come release,
To the songs of the singer of Lockerbie Street,
The sweet blessing of peace.

In that hour of dreams to memory there comes
A message that seems most divine,
And back to the glad days of youth souls
Are led.

By that gentle "old sweetheart of mine,"
Whose heart has not thrilled with a pathos untold,
As ever in memory it keeps,
The song that so sweetly and tenderly tells
Of the dear little boy that sleeps?"

Though thousands have lauded his magical pen,
And with power the thought world it sways;
The singer of Lockerbie Street—O! he walks
Life's simplest and quietest of ways.

His creed, it is found in Nature's domain,
Where the souls of the dreamers e'er rove;
And his songs, they have taught the great world to say
That the creed of this singer is love.

The gospel he teaches, it leads doubting souls
From darkness out into the light;
It cheers the poor world-weary hearts that
Are bowed.

'Neath the burden of sorrow and blight,
The world it has listened with wonder and pride
To his songs with such beauty replete;
With the laurels of love it so proudly has crowned.

The singer of Lockerbie Street,
Ada Christine Lightsey,
Livonia, Miss.

Let your thoughts, shut out the gloomy,
and let the bright. There is more wisdom
in "shutting one's eyes" than the copy-book
will allow.—J. R. Green.

There is a frankness which is brutal, and
I don't think it a frankness which is indiscreet
and I fear it; and a foolish frankness and I
pity it. There is also a frankness which is
open and delicate, good; honor to it.—
Joseph R. Fox.

Church Music.

Is it not a fact that Baptists are fast leaving the old landmarks in congregational singing? Choruses are trained to cut short the stanzas of hymns to not over three or possibly two, in regular service thus mutilating it often, regardless of sentiment for the sake of brevity.

At the institution of the Memorial Supper, it is said at the close "they sang a hymn and went out," not a verse nor the doxology. Singing occupies a threefold position—praise, prayer and petition. It is the only part of the church service open to all the membership; yet it is written: "Let all the people praise thee." What about the women and children?

Further, we are relegating this part of the service to proxies. Sometimes these proxies are paid to sing, and they are not always converted persons. Is it the result of the introduction of instrumental music? Surely not; for the Psalms urge the use of instruments in worship. Evidently, it is the outgrowth of pride, as well as shirking responsibility.

The character of our songs are different from the "old songs of Zion." Anthems, solos and little operas are drawn to the front, and are not shortened to "two verses;" this latter is reserved for the congregation. Is not this the tendency, especially in our towns and cities? People who come to the church to hear the singing and take no part therein are not profitable hearers, and are seldom "doers of the word."

Our Sunday Schools are falling into line and adopting forms and ceremonies unconsciously, at the expense of spirituality. Pupils take back seats in church; often do not rise in singing, if they sing at all. They are not taught expression in singing; perhaps, relying mainly on revise. Hence, our old hymns are not learned and are left for the "old fogies." At least, things look that way.

L. A. D.

A Hearty Commendation.

I see that Prof. J. L. Johnson, who is so vigorously and successfully pushing the laymen's work for Mississippi Baptist people, suggests that we make a campaign in July for State Missions. A great many of us had our souls stirred within us at Jacksonville as we heard the needs and appeals for home and foreign missions. Now, let us realize that lost souls in our own state are as precious in the sight of the Lord as lost people in other lands, and let's follow the suggestions in this campaign for missions in our own state.

We want to call attention of the Sunday Schools that our Sunday School work in Mississippi is supported by State Missions and urge every School in the State to make a contribution to State Missions and thereby aid the work. Let us do our best.

Yours for service,

J. E. Byrd.

A Dozen Don't's.

Don't default in payment of your due bills to the Almighty.

Don't call it a right for yourself if it would be a usurpation in another.

Don't count your misfortunes until you have enumerated your blessings.

Don't cut the value of your life in two by employing usefully only one-half of your time.

Don't pray for a bejeweled crown in heaven unless you are willing to lead souls to Christ on earth, for which the brilliant stand.

Don't put dishonest profits in the grip you pack for heaven.

Don't borrow your neighbor's knife to pare an apple, and then eat all of it yourself.

Don't consider it your inalienable right to "butt in" under any and all circumstances. Don't imagine that all others would rather hear you talk than do a part of it themselves.

Don't arouse suspicions by continued protestations of your uprightness.

Don't mortgage your heavenly mansion to buy a little patch in hell.

Don't forget that the day star from on high is doing a twenty-four-hour business for the man who is traveling in that direction.—Religious Telescope.

Fretting.

There is one sin which is everywhere underestimated and quite too much overlooked in the valuation of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before anybody frets—that is, makes more or less complaining statement of something or other which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one keeps a sharp eye on that side of things. Even Holy Writ says we are prone to trouble, "as sparks fly upward." But even to the sparks that fly upward in the blackest smoke there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

Life is impoverished by the conception which puts work first, love second; for this reverses the order of cause and effect. The riches of Christ are nusearchable, but chief among them is the gift of love for himself. It is a gift, not an acquisition.—Alfred T. Mahan.

Willing to Be Lost.

It is easier to admit the theory of self-death as the way of life than to let it become the overmastering purpose and method of our life. The desire for recognition of self while we are in the very midst of Christ's service is shamefully strong. We rejoice in His using us for His glory and the good of others; but we also like to have it known that He does use us. After one has been used by Christ for the making of a helpful address, or the writing of a needed message or letter, or the effective teaching of a Bible lesson, why that strong hope that appreciation of the service will be expressed by others? Just self, that is all, our struggles back to life out of the crucifixion with Christ to which it has been called. Are we always entirely willing, after some such act of usefulness, to be instantly and utterly and forever forgotten as having had any part in it if only Christ may be glorified and the better known to others? No other attitude, or purpose or hope is of Him. As Mr. Ridgway said of the dew in a recent lesson, it "comes, does its work, loses itself in the doing of it." That is the sort of self-death that lets in the full glory of the life that is Christ. There is no other pathway for his complete entrance into our own lives, or through us in completeness into the lives of others.—S. S. Times.

Defrauding Others.

Wrongdoing of any sort always robs others. My selfishness, for example, means that I take what someone else ought to have. As has been well said, "My luxury spells another man's need unsupplied." The truth of that may well startle us out of all luxury, even to the extent of a cent, for the rest of our lives. It is not agreeable to think of self-pleasing as robbery and cruelty, but that is the simple fact. We are our neighbor's keepers, and in this we share the very honor and glory of God himself. Are you living the shared life of one who, though he was rich, yet for your sakes became poor, that ye through His poverty might become rich?—S. S. Times.

The Bible is the only book in the world that gives an adequate account of the origin of sin. This book tells you the immense truth that sin originated in the clash of two independent wills, the free will of God and the one-time free will of man. God said: "I will" and man said "I will not." God willed but man would not, and God's defied will became in man the sin that has paralyzed the world for sixty centuries in its relation to the intellect and the heart of God. This book is the one word that gives answer to the questions of life; for it is written therein that in God as the infinite and all sufficient environment, "we live and move and have our being." This written Word is the only book that pulls aside the veil after death, throws the flashlight of hope into an empty grave and gives the picture of an immortal man on the throne of the highest.—I. M. Haldeman, D. D.

The Kaiser and the Bible.

I read the Bible often and with pleasure. A Bible lies beside me at night in which most of the precious thoughts are underlined. I cannot understand how many men exist who do not busy themselves with God's word. In all my thoughts and actions I ask myself the question: "What does the Bible say on this point?" The Bible is to me the source from which I draw strength and light. In hours of trembling and fear I lay hold on this treasure of comfort. It is my firm belief that many who have fallen from God will again embrace the faith. In the Christian church, times of strong doubt awaken in an especial degree the courage of confessors and the joy of the faithful. All of us pass through "Gethsemane hours," hours in which our pride is humbled. To be humbled is hard for us. We would be our own masters.—Kaiser Wilhelm.

The Power of Purpose.

We doubt whether these promises have strength as well as truth, and whether they are not mocking voices calling us over mountains which we can never climb. And still to us there is the same answer, and that answer is the life of Christ. To every doubt about our duty, and about our Father's love, and about our own hope of reaching Him, the life of Christ forever answers "Yea," and for ever, "Amen." Yea, they are the promises of God; yea, they are certain to be fulfilled; yea, you shall have strength to share in their fulfillment. You may trust them when they call; you may follow them where they lead; you may hold by them in the darkness; you may call upon their aid when you are defeated for to all of them the life of Christ, the love and holiness that speak in his life and death, for ever say "Yea," and for ever, "Amen." This is the fixed purpose of Christ, to fulfil the promises of God; and so the servants of Christ will reflect in their lives the same fixed purpose, which shall grow with their growth, and increase with their strength, and give steadiness to their youth, and energy to their manhood, and fire to their old age. For how can he vacillate or change who has the deep purpose of his life at once called into activity and upheld with unchanging firmness by the knowledge of the power of Christ?—Archbishop Temple.

Persons wonder, at times, why there should be such a demand for money for missions, when it is always stated that the gospel is free. An old-time preacher explained this by stating that "The water of life is free, but we must have money to buy a pitcher to carry it in."

We may lose the things we strive after today; but if we bear patiently the burdens, taking the heartache if it comes, being faithful in the midst of conditions where God has placed us, living nobly toward ourselves and our fellow men, we shall have built up for ourselves characters of divine finish, divine beauty and divine glory.—M. F. Savage.

Sin and Salvation.

There are men whose faces grow old when they hear a story of sin, just as they grow young again when they hear a story of redemption. Have we this sensitiveness to the sin of the world? "And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him: Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Would the man with the inkhorn put his mark upon you and me? Upon all "that sigh?"

Does sin touch us only academically, as a dark and fascinating problem, or does it pierce us to the quick, and make us "sigh and cry?" My brethren, if we are benumbed, if we are past feeling, if we do not poignantly discern the sin of the world, how can we be the ministers of its salvation? Rest assured it is the Church that is most keenly sensitive to the world's sins that will be the most gloriously influential in the world's salvation. It is the Church that most deeply "sighs and cries" that will most exult in the triumphant "song of Moses and the Lamb."—J. H. Jowett.

O, Lord of life and Lord of Love! Love us into life and give us life to love thee. Grant us life enough to put life into all things, that when we travel over this part of our life, and it seems but dust and barrenness, we may be of those that hope in thee. Touch this barrenness until all things bloom. Touch those of us whose life is barren than it need be—lacking knowledge and beauty, filled with petty interests and foolish cares. Lord, forgive us that our life is so poor, and grant us the thoughts of God, that we may be enabled for the time to come to make this very desert blossom as the rose. Grant that in us, short-lived, vexed with cares, hungry, thirsty, dying, the Spirit of God may so come and so dwell, that the beauty of the Lord may be upon us, and the work of our hands be established; through Jesus Christ our Lord. Amen.—George Dawson.

It is astonishing how soon the whole conscience begins to unravel; one little sin indulged makes a hole you could put your head through.—Charles Dickens.

"The late Bishop Foss," said a Philadelphia physician, "once visited me for some trifling ailment.

"Do you, sir," I said to him in the course of my examination, "talk in your sleep?"

"No, sir," he answered. "I talk in other people's. Aren't you aware that I am a divine?"—Philadelphia Record.

Degrees infinite of luster there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which worthily used, will be a gift also, to the race forever.—Ruskin.

WOMAN'S WORK.

MR. W. P. PRICE, Editor, Jackson, Mississippi.

Direct all communications to Mrs. W. P. Price, Jackson, Miss.

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.
 Officers of Annual Meeting:
 MRS. W. A. McCOMB, Clinton, President.
 MRS. A. J. AVEN, Clinton, Vice-President.
 MRS. GEO. W. RILEY, Jackson, Recording Secretary.

Attention, Sisters.

Here is a letter just received from our good friend, Mrs. R. A. Cohron, a former Mississippian. It is given here just as she sent it, with the exception of a few personal allusions, intended for the receiver only. Sisters, let us help this family if it be with only a few yards of cloth, or one garment. And let us do it AT ONCE.

All who feel inclined to aid send contribution immediately to Miss M. Mackey, Clinton, Mississippi.

"I suppose that you heard we moved to Corpus Christi in January. Mr. Cohron is general missionary and I am organizer for the women. This is truly a needy field. Indeed, I hardly think there is more needy one in foreign lands. We have foreigners from every land, and Catholics and riot all over the land. There are a great many Mexicans here who cannot speak a word of English.

We are holding a meeting this week with Bro. J. W. Cunningham at Oak Hills, a little church twenty-five miles from the railroad. He is missionary pastor; has a large family and they are truly in a destitute condition. I cannot write this letter without blotting it with tears. This dear old man of God, sixty-four years old, who has given his life to this work, and now in his old age suffering from the necessities, to say nothing of the comforts of life. His little boys and wife cannot attend church because they actually have not the clothing. You have often heard the expression: "I have nothing to wear." It is literally true in this instance. They are good people. He is a splendid preacher, and I never knew a kinder man. He will wear a crown in Heaven, and his wife is a fine Christian. His children are all Christians and church members except the two youngest. We MUST do something for these servants of God. Do not trouble about the making of anything; the mother

and both daughters sew nicely. They are sweet, pretty girls and look nice in almost anything. They are furnishing most of the music for the meeting.

Get up the box as soon as possible and send right away to Rev. J. W. Cunningham, care J. M. Sallee. Bro. Sallee is the Baptist pastor at Beeville. He has a son and daughter who are missionaries in China. Oh, the sacrifices that some of these Texas preachers are making!

Now, one thing more, this is between seasons, or late in the season and remnants are cheap. Anything will be acceptable and appreciated by this family, and they need EVERYTHING. They are VERY poor.

Mrs. R. A. Cohron.

Measurements.

Rev. J. W. Cunningham — height, 5-11; pants, W. 32, L. 34; Coat and Vest, 36; shoe, 7 1-2; hat, 7; collar, 15.

Mrs. Cunningham — bust 40; waist, 36; shoe, 5; skirt, 41; around hips, 51; collar, 15; arm holes, 18; sleeve, 17; Gloves, 7 1-2.

Miss Lena Cunningham — bust, 34; waist, 22; skirt, 37; around hips, 35; collar, 12; sleeves, 18; shoe, 3 1-2; gloves, 6 1-2.

Miss Lela Cunningham — bust, 34; waist, 25; skirt, 41; hips, 37; collar, 13 1-2; sleeves, 17 1-2; gloves, 7 1-2; shoes, 5.

Carroll Cunningham, aged 14, shoe, 5.

Blake Cunningham, aged 9; shoe, 1.

George Truett Cunningham — aged 6; shoe, 11.

Freckles

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Some Reasons Why Our Societies Should Give to State Missions.

Just now in this the last month of the quarter, that we take the collection for State Missions, it would be well to consider some of the reasons why we should give to that cause.

Among the most important facts, we find that the State Mission Board came out \$15,000 in debt for the past Convention year. It is interesting to know that Mississippi gave within five hundred dollars of her apportionment. From these facts, we see our State Mission work is greatly in need of all the help we can give; not only for future work, but to pay for what was done last year. Then in order that this work may go forward "let us give; not grudgingly or of necessity; for God loveth the cheerful giver."

If we turn to II Cor. 8 we find Paul in writing to the churches of Macedonia who gave liberally, even beyond their power, says that they just gave themselves to the Lord. Here we find consecrated living goes hand in hand with liberal giving.

In I Cor. 16 we find answer to some very important questions about our giving. Who? When? How much? "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him."

Now, when we give to State Missions, suppose it goes to the building of a church in a small town, where were it not for this help, there would be no church. Can you not see this church gradually growing in strength, and soon they are contributing to all the causes, Foreign, Home and State, Mission, Orphanage? Thus, when we give to State Missions, we are giving to all. For by helping the weak church to pay their pastor, we are helping to promote God's work in all various departments. Someone has said: "If I were a missionary in China, my first and most important prayer every morning should be for missions in America for the sake of China. And it is necessary that we give to State Missions for it helps build new churches and gives strength to those we already have, and from these churches must come our missionaries and money to carry on work on the field which is the world.

This command was given to the disciples: "Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Sa-

Not an Experiment.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place says: "Before I commenced to take Cardui I suffered so much from womanly trouble; I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years it has been found to relieve headache, backache and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles today.

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maria and unto the utmost part of the earth."

Notice the work must be begun "in Jerusalem." And when our Savior was so moved at the sight of Jerusalem in all her sinfulness, that he wept, surely we should take an interest in the work in our own State and give to it as God has prospered us.

Mrs. M. O. Patterson.

His Mother's Corn Bread.

Young Mrs. Gilmore watched her husband anxiously as he cut into a smoking pan of corn bread.

"I do hope you'll like it, dear, I made it myself."

"It looks very good," replied Gilmore, as he helped himself liberally, and shoved the pan toward her, "last time we had it I thought it was a little too short."

"I know you did and yet I was sure that Katie put in the right amount of shortening."

"It crumbled all to pieces when it was cut, but it was better than the one we had Friday morning. That was soggy."

"That's the reason I was so particular to have plenty of shortening in the last one."

"You should learn not to go to extremes," said Gilmore. He had often thought if he had not been a practical business man he might have become a philosopher.

"Why, Martha," he exclaimed, after swallowing his first bite of the corn bread, "I do believe that you put sugar in it!"

"Of course, Byron, it was only yesterday morning that you told me that your mother put some sweetening into her famous corn bread."

"I said that mother used just a suspicion of sugar. This is really as sweet as cake, and I think you have left out the salt. Mother often said 'spare the salt and spoil the food!'"

"She must have been a remarkable cook," sighed Mrs. Gilmore.

"Indeed she was!"

"I sometimes wonder," continued Mrs. Gilmore, gently, "if your boyish appetite did not have something to do with your relish for your mother's cooking."

"That boyish appetite explanation is getting pretty stale, Martha. I guess I always knew palatable food when I tasted it, even in my early youth. My mother was an expert."

"I heartily wish that she had bequeathed her recipes to your wife."

"It's one thing to be funny,"

is necessary, but you must use discretion."

"I don't seem to have any," murmured Mrs. Gilmore, wearily.

"Well, mother often said that some women were born cooks and some weren't." Gilmore took the last piece of corn bread in the pan.

One night a week later Mr. Gilmore handed his wife an evening paper opened at the household department page. She glanced at a paragraph he had marked and read aloud:

"Will some one tell Martha who is troubled about many other to excel in cooking. Martha, do you put any white flour with the corn meal?"

"Yes, some."

"Well, that's the trouble," it destroys the flavor of the corn."

"But, Byron, you have told me a number of times that your mother always mixed a little spring wheat flour with the corn meal."

"Of course, I suppose a little things, how her husband's mother made corn bread?"

"M. G., 1000 Blank St."

"So they really printed it," she said, much amused. Gilmore joined in her laugh somewhat weakly.

Every day for two weeks the postman brought Mrs. Gilmore at least one letter, and sometimes half a dozen, from other housewives who had long been struggling to reach that height of perfection in cooking which their husbands' mothers were said to have attained. They wrote in a spirit of sympathy for a fellow sufferer.

"Martha," remarked Gilmore, after listening with the air of a martyr, to a dozen of the communications which Mrs. Gilmore had read to him gleefully, "if you will stop reading to me those ridiculous notes I'll never say corn bread to you again."

"Just one more, Byron, that you must hear. It's from your sister Lucy. She said she laughed until she cried when she saw my letter in the paper."

"Why, it didn't strike me as wonderfully amusing. Read me what she says, please."

"Poor, dear, busy mother," began Mrs. Gilmore in a tone which

she tried to make expressive. "I never was much of a cook. She had too much to do to bring up her hungry brood to be very particular about the cooking. I well remember how father used to fuss about her corn bread. She could never reach the ideal of that dish. He wanted it just like his mother had made it."—Farming World.

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Sincerity.

When the Lord was speaking to the Israelites through Moses about their offering on the altar. He told them that their offering should be a lamb without spot or blemish.

Now, fellow church member, is your offering to the Lord without spot or blemish?

When you joined the church and put yourself on the altar as an offering to God, was the offering without spot or blemish by being divested of all hatred and malice toward your fellow man, and was you filled with the spirit that made you "love your neighbor as yourself," and did you "fight at peace with all men?"

When you stand up in the church house now and offer up prayers to the Lord, are the prayers offered from a heart that is without "spot or blemish"—a heart that is full of love for your fellow man and has no grudge or malice toward anyone? If not, your offerings are spotted with "spots and blemishes" and are an abomination unto the Lord.

When I see a man, a church member, pass a fellow man who is a member of the same church, and refuse to speak, I never fail to see the "spots and blemishes" so abominable to the Lord, but when I see a man who can bear all persecutions, great all well and peaceful, realizing that God understands, as did our Savior, I cannot see any "spots or blemishes."

Is that not his own spirit that is better than he who taketh a cross?

W. Robertson.
Watson, Miss.

Facts to Readers of This Paper.

Allen's "Gray's Ointment" is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering. There are some people who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper upon request. "Gray's Ointment" is an infallible cure for cuts, bruises, boils, sores, poison oak, insect bites, blood poisoning, carbuncles, piles, old sores and all skin eruptions. Write W. E. Gray & Co., 831 Gray Building, Nashville, Tenn., for your free sample box or get a 25c box from your druggist and join the ranks of the well and happy.

What Made the Wrinkles?

She was still a young girl, but she seemed to a friend one day and said in a vexed tone: "Dear me, I see the ugly wrinkles I am getting. One might think I was growing old." She laughed as she spoke, but behind the laugh was a real impatience and rebellion against the signs of age. She did not for a minute realize that

even as she spoke she deepened the despised marks by a frown that spoiled the otherwise pretty, girlish face.

Her friend made some smiling reply, and let it go at that. If she had dared—if she had not known full well that frankness would lead to quick anger and more wrinkles, she could have told the girl the cause and source of her unwelcome possessions.

She knew that they came from two wrinkle-producing faults. One was a lack of serene cheerfulness. She allowed every ripple on the current of daily life to annoy her, depress her or make her angry. Instead of training herself to "smile up her face," as a quaint phrase has it, she had formed the frown habit over every little vexing trifle.

Another—a twin—was lack of content. She never made the most and best of what she was and had. She fretted for the unattainable. More frowns, more frowns, more wrinkles. The wise friend thought what she dared not say.

"I'd like to send her a copy of my 'Baraby Rudge,' with the passage I read only this morning plainly marked: 'Cheerfulness and content are great beautifiers, and are famous preservers of the youthful looks, depend upon it.' Preservers of friendship and family peace, too, I might add," she smiled to herself.—Onward.

Describing the Elephant.

Once many years ago there lived in a town in India four blind men, who having no idea of an elephant, were much pleased on being told that one was coming into the town. The first blind man, being very tall, felt up and down the animal's sides; the second could reach only to the fore leg, which he examined; the third, happening to run full tilt against the creature's trunk, contented himself with feeling it; the fourth could only find the tail.

"Ah," said number one, "the elephant is just like the side of a house!"

"The side of a house," exclaimed number two, who had felt the fore leg; "it seemed to me like a pillar."

"What nonsense you are talking," broke in the third man who had examined the trunk, "why it is exactly like a spout."

"You are all wrong," said number four, who had felt the tail; "I examined it very carefully and I can only compare it to a rope!"

All of which would seem to prove that people always make out a strange object to be exact-

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Around the Hotel is a beautiful park with tennis court, bowling alley and many swings, and for miles around the scenery is indescribable. Games, horseback riding, swimming, and fishing, leave nothing in the way of recreation to be desired.

Terms and any information desired about the Hotel or Rhea Springs water will gladly be given upon request, or prices on the water direct from the Springs to your home, can be had by addressing Rhea Springs Company, Rhea Springs, Tennessee.

Fingers and Forks.

The customs of today are the laughing stock of tomorrow; and quite as often, the innovation, scorned by steady-going and respectable folks, becomes in the course of time, an every day necessity. It is scarcely three centuries, for example since forks came into use.

"I observed," says a traveler of 1611, "a custom in Italian towns that is not used in any other country. The Italians do always at their meals use a little fork when they cut their meat. For while with the knife, which they hold in one hand, they cut the meat out of the dish, they fasten the fork, which they hold in the other hand, upon the same dish. So that one who should unadvisedly touch the dish of meat with his fingers, from which all the table do eat, will give occasion of offense unto the company. The reason of this, their curiosity, is because the Italian cannot by any means endure to have his dish touched with fingers, seeing that all men's fingers are not alike clean. Hereupon, I myself thought good to imitate the Italian fashion of cutting meat since I came home."

All of which would seem to prove that people always make out a strange object to be exact-

various times. But the dainty Queen preferred the old habit of fingering her meat, and forks were for a long time regarded as a worthless, foppish invention. One divine in the reign of James I, preached a sermon against forks declaring it to be an "insult on Providence not to touch one's meat with one's fingers." And, another in 1617, advised all travelers on returning home to lay aside the spoon and fork of Italy, the affected gestures of France and all strange apparel.—Youth's Companion.

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The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall most certainly love others.—F. R. Havergal.

British Peace Society.

At the fifty-ninth Annual meeting of the British Peace Society held in the Guildhall, London, on the 18th of May, under the presidency of the Lord Mayor, of London, the following resolutions were adopted:

1. This annual meeting of the Peace Society expresses its hearty satisfaction at the progress that has been made during the existence of the Peace Society, extending over nearly a century, towards the judicial organization of the world, particularly the adoption of the principle of international arbitration, and also on account of the gratifying and hopeful outlook at the present time.

It welcomes especially the proposals to form a permanent agreement between the English speaking peoples to refer all possible differences that may arise to the process of pacific settlement, thus withdrawing the relations which may subsist between them from the arena of possible conflict.

And it earnestly expresses the hope that their example may be speedily followed by the whole civilized world, and thus a new era of universal peace and prosperity may be initiated.

2. The meeting presents its cordial acknowledgment to the

A Fitting Memorial

What to Use and What Not to Use in Erecting a Monument.

The question of selecting the proper material for a monument is one that each and every one of us will be interested in at some time. More monuments are being erected today than ever before, and you can't tell when you are to be one of a committee to select monumental material for some worthy cause, or when it will be necessary to select one for your own needs. In either event, this information will be of value to you, or possibly enable you to intelligently advise some friend as to the proper material.

First of all, ask yourself the question "why are monuments erected?" The answer is "to perpetuate the sacred memory of some one dear to our hearts, who is here no more." The problem, then, is to select a material that is perpetual, something that will stand the test of time and weather, not for a year, or even a score of years, but always, even unto eternity. But this is not all; that material in addition to possessing time-resisting qualities, must also be a thing of beauty and adornment, that your last tribute to the honored dead may bespeak the sentiments and feelings of your immortal soul for those loved ones.

For a monument of any kind, whether it be in the shape of a stone, sepulchre, building, or what not, there is no material in the whole world so fitting and appropriate as Georgia Marble, and this statement is made after a thorough examination into the various marbles and granites used for this purpose. In beauty and attractiveness Georgia Marble is unsurpassed. It has a variation in color from an almost pure white, which is known as "Kennesaw," to a mottled black and white, called "Creole," and there is also a pink called "Etowah," but coming between light and dark there is what is known as "Cherokee," which is a silver grey. This marble is the greatest product of Georgia and is noted for its artistic tracings of black, which makes it a favorite marble for both structural and monumental purposes. When lettered the inscription stands out in bold contrast with the beautiful background, and is plainly legible for quite a distance.

When it comes to the durability and lasting qualities of Georgia Marble, its crystalline formations are so closely interlocked as to prevent the slightest degree of absorption or decomposition. Its crushing strength is by U. S. Government tests upwards of 19,000 pounds per square inch, and its heat resistance is upwards of one thousand degrees Fahrenheit. Georgia Marble is by far the most superior material for monumental purposes, being the best American marble and resembling in every particular the marble used in ancient times in erecting those magnificent palaces and gorgeous temples. Every live dealer can supply you with Georgia Marble in the Cherokee, Creole, Etowah and Kennesaw grades but if your dealer should not happen to have it, write to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can supply you.

Marthaler-Thompson.

At the home of the bride's parents, Mr. and Mrs. J. K. Thompson, near Pecan, Miss., Mr. Otis C. Marthaler and Miss Fannie E. Thompson were married June 15, 1911. Their many friends wish them a poyous journey thru life.

A. C. Watkins.

Lord Mayor and to the corporation of the city of London for permission to use this historic building, and especially to the former for his courtesy in presiding over this gathering.

It recognizes the fitness of the arrangement which admits of this meeting in the greatest commercial center of the world, inasmuch as the connection between peace and commerce is no longer a doubtful or debatable matter, but is universally recognized.

And it confidently anticipates that before long, as the result of a better mutual understanding, and of the safeguards furnished by international amity and agreement, it may be possible to divert those pecuniary expenditures that at present form such a crushing burden upon the industries and resources of nations, to the further development of commerce, and the amelioration of social and material conditions which are continually becoming more imperative and clamant.—Advocate.

The Vacant Seat.

A certain professor, noted for his absent-mindedness, the other morning after calling a name to which there was no response, looked up from his book and exclaimed:

"Who is the absent boy in the vacant chair I see before me?"

Todd-Taylor.

At the home of the bride's parents, Mr. and Mrs. M. J. Taylor, near Pascagoula, Miss., Mr. G. C. Todd and Miss Annie Taylor were married June 6, 1911. The best wishes of a host of friends follow them.

A. C. Watkins.

The Boy Who Forgets.

I love him, the boy who forgets. Does it seem such a queer thing to say?

Can't help it; he's one of my pets. Delightful at work or at play.

I'd trust him with all that I own. And know neither worries nor frets;

But the secret of this lies alone. In the things that the laddie forgets.

He always forgets to pay back.

The boy who has done him an ill. Forgets that a grudge he owes Jack.

Randolph-Macon

Woman's College
LYNCHBURG, VIRGINIA

Classed by the U. S. Commissioner of Education as one of the sixteen "A" Colleges for women in the United States. Four laboratories: Astronomical Observatory; Botanical Garden; Zoological Garden; Athletic Grounds. Fifty acres in the campus. Endowment reduces cost to students to less than \$100 a year for full literary course. Officers and instructors, 46; students, 225. For catalogue, address W. M. SMITH, A. M., L. L. D., Pres.

And smiles at him pleasantly still.

He always forgets 'tis his turn To choose what the others shall play;

Forgets about others to learn The gossip things that "they say."

He forgets to look sulky and cross When things are not going his way;

Forgets someone's gain is his loss.

Forgets, in his worktime, his play.

This is why I must take his part.

Why I say he is one of my pets. I repeat it with all my heart;

I love him for what he forgets!

—Pauline Frances Camp in St. Nicholas.

Some Glimpses of Heaven

HERE are but few things that have been revealed to us in the Bible about Heaven. God's Book devotes a great many pages to the rules of right living in this world, even though our sojourn here is so short. Its aim is to show us the way to Heaven; but only a few sentences are devoted to the description of the eternal home of God's people. The Bible says enough to pique our curiosity, to excite speculation, to sharpen a spiritual appetite, but not enough to lift the sublime mystery which overhangs it. A few things, however, are made quite clear to us.

In the first place, it is not merely a condition; it is locality. It is distinctly bounded, or else such words as "walls" or "gates" would be a fantasy. Having no need of sun or moon or stars, "the Lamb is the lamp thereof." There is something beautifully suggestive in the many-sidedness of Heaven, with gates of entrance from every point of the compass. This emphasizes the catholicity of the "many mansions" into which all the redeemed shall enter, from all regions of the globe, and from every denomination of Christendom. They all shall come in through Jesus Christ, yet by many gateways.

Heaven assuredly is to be a home, and its occupants one vast household of love. No one will be lonesome, or complain of the lack of congenial society. Shall we know each other there? Most assuredly we shall; for God's word never hints that our identity shall be destroyed by the process called death. We shall be the same persons, even if the external conditions become different, when the natural body becomes a spiritual body.

Green bone supplies both animal and mineral matter. Sunlight is essential to success in chicken raising. Chickens will eat clover either in a green or dry state. Dealers in feathers say there are not nearly enough goose feathers to supply the demand.

The sale of baby chicks throughout the country during the past season has been something wonderful. The French mix spices with the mash food, and say they can flavor the flesh of the fowls by doing so. Well managed poultry is preferable to farm crops in that poultry will produce an income at all times of the year.

An old hen can do for her chicks what no incubator or brooder ever can do—fight for them till the last dog is hung.

During 1908 over 4,000,000 dozen eggs were exported from the United States. Great Britain alone bought 2,000,000 dozen.

Ducks should prove profitable on the average farm. They are easy to raise, develop fast, and soon are ready for the market. Do not despise well-bred poultry, No territory has even been noted for its poultry products unless well-bred fowls were the rule.



MR. EUGENE ANDERSON
President.

Georgia-Alabama Business College,
Macon, Ga. A Select Training School Limited to 250 Well-Recommended Students.

Write Mr. Anderson at once if you are ambitious and have a good character.

The Commercial National Bank, Macon, Ga.: "We appreciate the great work being done by the Georgia-Alabama Business College. Its methods merit success."

Mr. L. E. Folds, of the Wrens Banking Co., Wrens, Ga., writes: "My success as stenographer and bookkeeper is a compliment to the excellent work of the Georgia-Alabama Business College."

Heard Bros., cotton warehousemen and merchants, Macon, Ga., write: "It has been our pleasure to use in our office some of the students trained under the direction of Mr. Anderson. We consider them as thoroughly equipped when they leave school as if they had years of experience."

This College has a fund for taking high-grade young-people and letting them pay their tuition after they go to work.

POULTRY NOTES

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YOU CAN'T GO WRONG IN BUYING A "DART" 2 H. P. ENGINE



PRICE \$70.00

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How to Keep Well.

"How to Keep Well" is the subject of a poster which the school authorities of Cincinnati are placing in every schoolroom. The instructions are as follows:

AIR.

Fresh air and sunshine are necessary to good health.

Cool or damp fresh air does not harm if the skin is kept warm.

Neat air is as good as the day air, breathe only through your nose.

A hot, crowded, dusty, and dark room is bad.

Let in fresh air and sunshine. From the habit of sitting, standing, walking, erect, and of breathing deeply.

FOOD.

Remember that plain foods are the best.

Eat slowly and chew thoroughly.

Drink water freely, but not ice-water.

Have your own drinking cup.

EXERCISE AND REST.

Regular exercise is essential to good health.

Go to bed early and have the bed-room windows open at all times.

Never sleep in a damp bed.

CLOTHING.

Wear only loose clothes.

Wear no more clothing than you need for warmth.

Avoid wet feet and damp clothing.

CLEANLINESS.

Consumption and other diseases are bred by careless spitting.

Spitting on the floors of rooms, halls, stairs and cars will dry and be breathed in the form of dust.

Keep clean. Bathe frequently. Wipe dry the body quickly after your bath.

Keep your finger-nails clean, and wash your hands frequently. Always wash your hands before eating.

Clean your teeth after each meal and before going to bed.

Do not hold money, pencils, pins, or other things in your mouth.

Do not lick your fingers while

turning the pages of a book or counting money.

All children should observe the preceding rules both for their own sake and for the sake of others. They are necessary safeguards against consumption and other dangerous diseases. Nearly all children's diseases are infectious.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Missing Everything by Doing Everything.

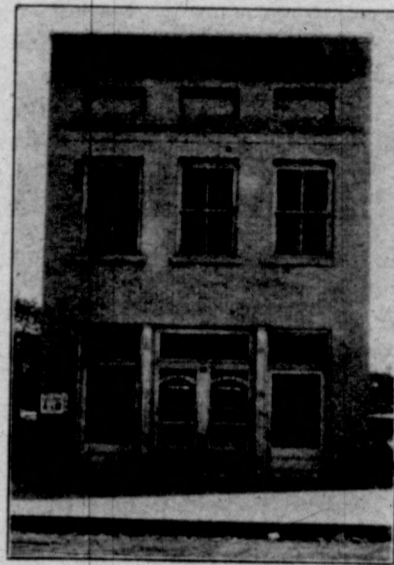
To be busy at good works is no guarantee of doing God's will. For the good works in which we use up our time may not at all represent God's will for us just then. Present-day life is so crowded with needs and opportunities that most of us are constantly beset with this temptation to misdirected or mistimed energy. Only a keenly sensitized and rigidly held obedience to God's will is our safety. Many a man or woman knows what it is to have a clear conviction, at the beginning of a day, of the great duty that must be done that day and by bed-time to realize that it is untouched. The day has been spent not idly nor uselessly by any means, but on a thousand and one things that all needed to be done sometime, but that could have yielded the right of way that day to the clearly recognized duty. There was once an active friend and disciple of our Lord's who was cumbered about much serving, and to whom, anxious and troubled about many things, one thing was needful. To attempt to use every opportunity of good that comes, our way is to live an aimless, misspent life and to miss utterly the life-calling that God has planned for us.—S. S. Times.

The Woodpeckers.

The woodpecker is such a bore! He's always knocking at the door Of some old tree with horrid din, To see if anyone is in. He's never welcome where he goes, Because he's greedy, I suppose. The trees all sigh beneath their breath "Oh, dear, he bores us most to death!" —Abbie Farwell Brown.

New Colds Bad enough, to be sure. But old colds are worse. Better stop your fresh cold at once. Never hesitate to ask your doctor about Ayer's Cherry Pectoral. Use it or not, as he says. He knows. J. C. Ayer Co., Lowell, Mass.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 122, South Bend, Ind.



PULLMAN DRAWING ROOM SLEEPING CARS.

With electric lights and fans. Individual electric lights in each berth.

Dining cars electrically lighted and cooled.

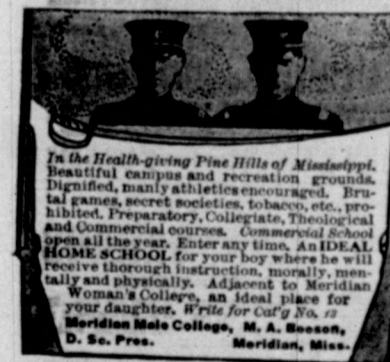
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Physicians treated free.
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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

BELLS.

Most Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, N. C.

The Secret of Becoming Great.

The seed that brings forth the fruit of a noble life is fidelity in the things least known to the world. The seed is sown, one kernel at a time, and it grows while men sleep. When the harvest comes forth in its fullness, and astonishes the world, lookers-on say it was some great opportunity that made the man so great. In reality, it was only a faithful improvement of opportunities, such as everybody has.

Not a day passes in the life of the humblest individual, of the lowliest occupation, without giving him opportunities to cultivate qualities of character which will make him equal with the angels, and the associate in spirit and work with the Son of God. Often has it been said that if two angels were sent forth from the throne of heaven, one to wear the brightest earthly crown, and the other to sweep the streets of the city, one would perform his work as willingly and as well as the other; and the spirit with which each would obey the King would make the work done equally noble and divine.—March.

The Boy Who Forgets.

I love him, the boy who forgets! Does it seem such a queer thing to say? Can't help it; he's one of my pets. Delightful at work or at play. I'd trust him with all that I own. And know neither worries nor frets; But the secret of this lies alone In the things that the laddie forgets.

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This is why I must take his part. Why I say he is one of my pets. I repeat it with all my heart; I love him for what he forgets! —Pauline Frances Camp in St. Nicholas.

Sunburned

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Arms will experience most gratifying relief in the cooling comfort that instantly follows the use of this pure, snow-white lotion.

HINDS Honey and Almond CREAM

It will heal in 24 hours. A few applications will make the skin soft, smooth, clear and attractive. It will remove dust and other impurities from the pores, and prevent eruptions. It is not greasy nor harmful in the least, and is guaranteed not to grow hair. Best for babies' skin ailments.

There is only one genuine, original Hinds Honey and Almond Cream—on the market for thirty-five years, and selling all over the world. Do not accept substitutes, for you'll be disappointed.—In bottles at 50 cents. All dealers sell it. FREE—Trial Bottle mailed free by A. S. HINDS, 72 West St., Portland, Me.

DEATHS.

C. B. Williams.

Birnie Williams, as he was familiarly called, was born Sept. 18th, 1874, and died June 6th, 1911.

He was baptized into the fellowship of Peach Creek Baptist church, Panola County, Miss., on the fifth Sunday in August, 1888. His membership was transferred to Como church April 16th, 1898. He was later made a deacon of this church and was faithful to the end.

In the death of Brother Williams, the Como church sustains a distinct loss. His wise counsel will be greatly missed. God called him from his labors and we bow sorrowfully yet submissively to His will.

His Pastor.

Mrs. Mary Crawford.

Sister Mary (Williamson) Crawford was called to her reward on June 7, 1911. She leaves nine children and a host of friends sad of heart because of her death.

She became a Christian at the age of 15, and united with the Leaf River Baptist church. Her life showed many evidences of being genuine as was demonstrated by the way she bore suffering the last few years of her life, also, her kind and patient manner among her friends and those of her own home. May God's grace sustain the loved ones.

A former pastor,
J. W. Steen.

TRY MURINE EYE REMEDY
for Red, Weak, Watery, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Asseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

John Roberts.

John Roberts, son of G. W. Roberts, of Ebenezer, Miss., died May 10th, 1911, aged 58 years and ten months. Professed faith in Christ at the age of twenty and was baptized by Rev. Philip Haman into the fellowship of the Baptist church at Auburn, Miss.

He leaves a companion, five daughters and three sons to mourn their loss. But, remember, dear friends, that your loss is his eternal gain.

May God bless the bereaved.

J. T. Ellis.

Geo. S. Pigott.

On June 1, 1911, at his father's home in Tylertown, George S. Pigott breathed his last.

George was the son of Mother and Sister W. J. Pigott. He was born February 23, 1891. He made a profession of faith in Christ November 3, 1906.

He was devoted and loyal to his parents, kind and self-sacrificing to his friends.

George was loved by all, especially the young people.

Mother, father, brother and sister, and we, too, miss George, our hearts are also bowed in reconciliation to our Father's will.

Jesus says: "I will raise to my Father's will. Jesus says: "I will raise him up at the last day."

This is our hope; this is our comfort.

His pastor,
E. R. Henderson.

I WILL MAKE YOU PROSPEROUS
If you are honest and ambitious write me today. No matter what your occupation, I will teach you the Real Estate business by mail; appoint you Special Representative of my Company in your town; start you in a profitable business of your own, and help you make big money at once. Unusual opportunity for men without capital to become independent for life. Visible, Real and full particulars FREE. Write today.
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Just now in bed. Mrs. I. A. Decker writes from, Ohio: "I recommend Cardui to a woman's tonic, to a woman in need of a remedy for five years. I was unable to do my own work. Half my life was spent in bed. At last, I tried Cardui. Now I am well and happy and can do my own work. I don't suffer pain, headache, backache, and other womanly miseries when your own grandmother has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you."

Alcoholism—The Ally of Tuberculosis.

The Henry Phipps Institute in Philadelphia for the treatment of tuberculosis is compiling some valuable statistics of the relation between alcoholic habits and the response to treatment for tuberculosis. Beginning with the year 1907, the reports of the institution tabulate the course of the disease in several classes of persons: (1) alcoholics, that is, those who had used enough alcohol to do themselves some physical harm; (2) those who had not; (3) those of whom there was no record; (4) those who had alcohol in the preceding generation; (5) those having no alcohol in the preceding generation; (6) those furnishing no record; (7) cases without alcohol in either present or preceding generations.

The statistics for 1907 and 1908—the only ones so far accessible—show a marked difference between the alcoholic and the non-alcoholic classes. Of the former there were 293 cases, of the latter, 1145. In 1907, 58 per cent of the non-alcoholics improved, but only 26.14 per cent of the alcoholics; 22.87 per cent of the alcoholics died, but only 10 per cent of the non-alcoholics showing, as the report says: "Nearly twice as good results for the non-alcoholics as for the alcoholics."

The results of treatment in those who had a family history of alcoholism, were only a little less striking. 47.20 per cent of those with a family history of non-alcoholism improved, as against 37.03 per cent of those with a family history of alcoholism; 13.558 per cent of the latter died, but only 9.48 per cent of those who had no alcoholic family history.

The figures for 1908 give almost the same percentages; mortality one hundred per cent higher with alcoholics, 80 per cent higher in those of alcoholic parentage; improvement 30 per cent greater in non-alcoholics than in alcoholics, and 10 per cent greater in those without than in those with alcoholic parents.

The number of those in whom the disease was arrested was very small in both classes. The total for the two years (1907 and 1908) was only 4 (1.61 per cent.) out of 247 who gave a history of alcoholism, and 15 out of 934 (1.60 per cent) who gave a history of no alcoholism.

The same applies to the arrested cases in those whose family history was reported: 5 out of 266 (1.87 per cent) had the disease arrested among those having alcoholism in the preceding generation, and 14 out of 899 (1.55 per cent) where there was no alcoholism in the previous generation. These numbers, especially among the alcoholic class, were rather too small to give significant percentages.

The Phipps statistics throw little light so far upon the relation of alcoholism to the implantation or occurrence of consumption. The number of non-alcoholic patients treated in the institute outnumbered the alcoholic about 5 to 1. Probably there is not in the general population from which these patients were drawn 1 alcoholic of the degree taken as representative by the Phipps Institute to every five persons in the community not thus alcoholized, which would indicate that the alcoholic class of the population had a larger representation under treatment for tuberculosis than the non-alcoholic class. To determine this point absolutely would necessitate a count of the "alcoholics" in the community to determine their ratio to the non-alcoholic. A separate classification of total abstainers, all through, would afford additional light.

You are rich, and your children may inherit your riches. You are talented and your children may inherit your talents; but you cannot convey to them by will your education or your principles or your religion. These are to be impressed upon them, not by one

BINGHAM, Asheville, N. C., has prepared **BOYS for College** and for **Christian Citizenship** for 118 years, and **ALONE** in the U. S., offers a **FREE ROUND TRIP TICKET** from anywhere within 1500 miles to any parent who, on inspection, is not convinced that his pairs of **ONE STORY** brick rooms, separated by a parapet **FIRE WALL**, are the **BEST** for Health, Sanitation, Ventilation and safety against **FIRE**. 1793 Send for Catalogue or come and see. **COL. R. BINGHAM**, Sept., R. F. D. No. 31 1911

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act, but by the constant, persevering efforts of your daily life. But under the grace of God they may become, and they will become what you most desire them to be, and in nine cases out of ten, will be reprints of yourself. Learn, then, to "show piety at home."—Exchange.

A Noble Son.

It was a remark overheard in a street car, but it reminded us that there are honorable men in the world. A young man said: "I am very particular about paying my fare. I took a ticket home once when I was a small boy and showed it to my father saying that the conductor had not taken it up and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat the offense." If all fathers were training their sons in this way there would be fewer dishonorable transactions in high places—Herald and Presbyterian.

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